Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—Luke xii. 57.

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ORIGINAL COMMUNICATION.

For the Christian Register.

Mr. Hollis's Foundation for a Theological Professorship at Cambridge.

This question, which was fully discussed twenty-four years since, and settled by the *authorities* to which Mr. Hollis, in his *pleasure* confided it, is now again revived from party motives, with the sole view of exasperating the feelings of the *dominant* sect against their opponents, the liberal portion of our republic. The cause of the Calvinistic and Exclusive sect, upon this question, was argued by the former incumbent in the See of Massachusetts, with an adroitness and talent which have not descended upon his successor. If the electors of Dr. Ware erred, they were fully supported by the opinions of the Board of Overseers, and by an intelligent public. They are now charged with a wilful perversion of Mr. Hollis's intentions; and if they were guilty of it, which we deny, and mean to disprove, they have long since gone to give an account of it to the *only* Judge of human motives, the only interpreter of his own revelation—God. Those who know any thing of Webber, Lathrop, Eliot, Wendell, and others, whoever they were who then formed the elective body, must be convinced that they acted from principle and conviction. It was not a case which passed without due consideration. It was fully debated and perfectly understood. There is no vacancy at this moment, nor any prospect of any; and we most earnestly pray, that the learned, pious, humble, benevolent incumbent may long be preserved to the church of Christ in his important station. There can then be no legitimate or fair purpose for disturbing the quiet of the Christian public on this topic, unless it is proposed, as we have heard, on the first vacancy, to elevate an Exclusive Christian to the office of President of our ancient University. We cannot speak of such a project with seriousness. We have been ridden, already, to an extent which must try the spirit of old Massachusetts, humbled as her Calvinistic clergy are, by the preference given to men educated in *other* schools.—The history of the last twenty years shews that the Exclusive party in religion can find little talent among the Calvinistic divines of our own State which they dare trust. We have no serious fears that such an incubus as an *Exclusive* Christian will, in any event, be placed over the only object of our hopes, Harvard College; and yet we have heard that it is this forlorn hope, which has induced them to revive the question of the legality and fairness of Dr. Ware's election. It is not probably generally known, that the Exclusive party have carried this opposition so far as to insert the subject in their solemn addresses to God. It seems to us a little worse, if any thing could be more abhorrent to our feelings, than the parade of prayers in the indecorous convention at Lebanon.—In our day, and in our country, the only feeling, in the public at large, will be that of disgust. It is, in truth, a perversion of the object of prayer, thus to excite human passions in the purest, and, what should be, the humblest religious exercises.

Let us now attend to the real state of the question, as it respects the election of Dr. Ware. As a preliminary point, we would remark, that the whole amount of salary to the Divinity Professor, derived from the Hollis foundation, does not exceed three hundred dollars a year; and his salary is fifteen hundred dollars, and has been seventeen hundred. The corporation *could* have established a Professor without resorting to Mr. Hollis's funds, and, of course, they *would* have done it, if there had been the slightest ground for the objection urged.

There can be no doubt that the ignorant portion of the Calvinistic party, who never see *both* sides of *any* question, really believe that Mr. Hollis's statutes are as precise and positive as those of Hanover-street church, or as the two *opposite sets* of *creeds* of the *Andover Institution*, one of which is purely Calvinistic and the other Hopkinsian, and yet they are both pretended to be equally "Orthodox." It is time that the public should be once more undeceived on this subject. One quarter of a century having elapsed since the election of Dr. Ware, an entire generation have grown up, who are ignorant of the merits of that old dispute.

The only question in the case turns upon the construction of the word "Orthodox." It is not said by Mr. Hollis, that the Professor or his foundation shall believe in the *Trinity*, nor in any one of the *five points of Calvin*, in which no man in Massachusetts, probably, now professes a belief in the sense in which Calvin explained them. The Professor was only to be "Orthodox." This expression has received the greatest latitude of construction of any word in our language. Dr. Johnson, an Orthodox authority in the vulgar sense of that word, defines it simply, "Sound in doctrine and opinion—not heretical." This is its true, and only meaning in our language. Of course, *every* religious sect claims to be "Orthodox." The very fact of adopting *peculiar* opinions *differing* from *received* ones, (if sincerity be presumed, which we are bound to presume) proves that they believe them to be "Orthodox," that is, sound and scriptural. The seventy millions of Christians, who adhere to the Roman Catholic communion, claim for that faith the title of "Orthodox," and yet our excellent ancestors, before their emigration, had no scruple in leaving them for their *Orthodoxy*. Orthodoxy, according to the oldest, and most numerous sect of Christians, even at the present day, maintains the supremacy and infallibility of the Bishop of Rome, and of councils called by his authority; the real presence of our Saviour's body and blood in the consecrated wafer, and in the hallowed cup, the duty of auricular confession, and the power of absolution, founded on a plausible text, (for what cannot be proved by an insulated text?) that whatsoever sins ye shall loose, shall be loosened in heaven. The Exclusive party in our country, upon whom the mantle of St. Peter seems to have descended, do not impiously arrogate to themselves this power, but they do it virtually by pronouncing to their converts, that they are the elect, the eminently pious, the special objects of God's favor, and that being thus chosen, they cannot fall away—elected, chosen from eternity as the special objects of God's mercy, before and independent of their own personal merits or virtue. Orthodoxy, according to the earliest Christian church, maintains also the doctrine of purgatory, an intermediate state of punishment, from which sinners may be released by the performance of a given number of masses or prayers said by the Priests at a stipulated price. Another Orthodox doctrine of this ancient church, is the great value of the intercession of the Mother of God, Mater Dei, sanctissima Virgo, and of the whole army of saints whom this church has canonized. This is the oldest "Orthodoxy" in the Christian church.

The *Protestants* (excommunicated by the first Orthodox as heretics) denied that these opinions were "Orthodox," or that any church in Christendom had a right to call itself, and its dogmas "Orthodox," that is to say, sound. They declared, that every man, and every church, had a right to construe and interpret revealed truth for himself or itself; that the Scriptures were the only and a sufficient rule of faith; yet they soon departed from their own principles. They adopted the same arrogant expression. The Greek church has an Orthodoxy of its own, which is as absurd as that of the Western or Latin church. Their Patriarch is as infallible, in their view, as the Great Heresiarch of Rome. Among Protestants, Orthodoxy is quite as indefinite. With the Lutherans, the first Protestants, Orthodoxy consists in the implicit belief of the Confession of Augsburg. In Geneva it once consisted in the full adherence to Calvin's Institutes and opinions, though that church has since changed its "Orthodoxy" completely, and sound doctrine and opinion with them now consists in maintaining the same opinions, which are held to be orthodox and sound in the Theological Institution at Cambridge. In Holland, Orthodoxy consists in the belief of the doctrines of the Synod of Dort. In Scotland, Orthodoxy is more purely Calvinistic, *at present*, than in any part of the world, but it embraces, what our self-styled Orthodox deny the divine authority of general assemblies and synods. In England, the great feature of Orthodoxy is the divine authority of Bishops—its doctrines, as contained in the thirty-nine articles, are "*in words*" purely Calvinistic, but as understood and interpreted by the dignitaries and a majority of the beneficed clergy, they are purely Arminian, such as are held by the liberal clergy here. A convocation of all the dignitaries and beneficed clergy would now, by a large majority, concur with the liberal clergy here in condemning both the Andover Creeds as unsound and unscriptural.

Orthodoxy, as understood by our ancestors so *justly praised by Dr. Beecher as well as by us*, was Calvinism, precisely as Calvin promulgated it, though they rejected with abhorrence both the hierarchy and the presbytery. It is an historical fact, more clearly proved, of late, by numerous auto-biographies and memoirs, that the restoration of Charles II. and the destruction of the Commonwealth, was owing more to the hatred which the Independents (our ancestors) entertained towards the Presbyterians, than to any other cause. Our first emigrants, Wilson, Cotton, Carver, Endicot, Higginson, would, without any hesitation, have excommunicated Dr. Beecher, and the whole Andover faculty, for the *modifications*, *qualifications*, and *explanations*, which the spirit of the present age has compelled them to make. Dr. Beecher's note appended to his New-York sermon, denying the Calvinistic doctrine of the damnation of infants on account of Adam's transgression, would, most assuredly, if written in 1636, have sent him over the Rhode-Island line to share his fate with the venerable Roger Williams, the first man who had the glory of being a consistent Protestant in New England, or in any other country.

Orthodoxy, this most arrogant and insolent, most comprehensive yet fluctuating expression, has not only varied in its signification in *different* countries, and in *different* ages, but it is as indefinite and as uncertain in the *same* age, and in the *same* country.

For example.—Suppose the impossible case that, for the suppression of all religious liberty, and the extermination of all free inquiry, an Andover semi-calvinist should be elected successor on the Hollis foundation.—Is it not certain, that Dr. Mason would at once pronounce such an election a *wilful* perversion of Mr. Hollis's statutes? Has not Dr. Mason openly pronounced, that the self-styled "Orthodox" of New-England taught "another gospel," the same illiberal expression, which *our Exclusive* Christians have used towards the defenders of Christian liberty, and of Protestant principles? Did not a very celebrated polemick Divine of Philadelphia declare, that there was but one truly orthodox clergyman in Massachusetts, Dr. C———, of D————r? Will it however be contended, that though Drs. Beecher, Woods and Stuart, are not Orthodox in the sense in which Mr. Hollis, and Edwards and the Edinburgh school understood it, still they are more so, than Ware and Channing? What then? is Orthodoxy divisible? Is soundness, *unsound?* Can it give up nine points in ten, and yet claim the merits of being the fair representative of the old, stern, unbending orthodoxy of Calvin? Is it a stretching principle, which, like an elastic bracelet, will equally fit the arm of a Lilliputian and of a Giant. Oh—no! God forbid, that in this age, in which the subtleties of metaphysics have been exploded for the nobler, more manly, more rational results of free and sound inquiry, such idle pretensions should be set up. What then are the necessary and unavoidable conclusions to which the foregoing facts and reasoning necessarily bring us? That man, a fallible, yet *improving* being, has a right and is bound to exert all his faculties in the search of truth; and especially of that divine truth, which is to regulate his conduct in this life, and to prepare him for the enjoyment of a future one, to which his hopes have been raised with confidence by the revelation of God himself. The very adoption of so arrogant an expression, as that of "Orthodoxy," is in itself an offence against the whole tenor of the Scriptures. It precludes that fearless inquiry into the truths of revelation, which is made by that revelation one of the most imperative Christian duties.

Would the election of Dr. Woods or Dr. Beecher fulfil the intentions of the testator? By no means. It is not competent to human weakness to decide how far Dr. Woods's and Dr. Beecher's departures from Mr. Hollis's creed, are more orthodox or sound, than the assumed departure of Dr. Ware. Changes have been made, it is true, and all on the side of more liberal opinions, but which party is the most orthodox is a litigated question, (*questio vexata.*) We will now put a supposed case, in order to illustrate our opinion on this donation of an Englishman, who was then, and at his decease, a British subject.

Let us suppose, that this donation had been made to Christ Church, Oxford, to found a Divinity Professorship in that old seminary founded by Cardinal Wolsey; that the statutes had been couched in precisely the same terms, as those which Mr. Hollis has used in the Harvard College case.—That the master and fellows of Christ church had elected an Arminian, *which Dr. Ware is*, and that the Vice-Chancellor of the University had confirmed the election upon appeal. That therefore an application had been made to the Lord High Chancellor to set aside this election, on the ground, that the Professor was notoriously an Arminian, and that the founder was Calvinistic. We shall take the liberty to uggest what would be the Lord Chancellor's decree, though unquestionably much more ably expressed. "I am called upon to declare this election of the Rev. Dr. Ware void; the election has been made according to the long established usages of this ancient College—the subject was fully discussed, ably opposed, and the regular authority, after hearing all the objections, have proceeded to the election of this professor, and it has been confirmed by the Vice-Chancellor on appeal and after a full hearing. It is now pretended, that the election is void on the ground, that the Professor elect, does not in truth hold and maintain and teach the doctrines which the founder intended and designed he should teach and maintain. I look into the statutes of Mr. Hollis, and I find no creed whatever prescribed for this Professor to assent to, and subscribe. But it is alleged, that by the very import of the terms "Orthodox," which is the only one which he saw fit to employ, the founder intended to require of his Professor a belief in certain dogmas, theological opinions which prevailed and were believed to be sound in his day. I look into his statutes, and I find no definition of Orthodoxy inserted in it, nor any specific enumeration of theological opinions, about which there was so great a division of sentiment, when this benefaction was made. But it is alleged, that the term "Orthodox" ex vi termini necessarily implies and includes certain theological dogmas which were held to be true one hundred years ago; and that those dogmas exclude *Arminianism*, which it is alleged is the creed of the Professor elect. I know of no such principle of law in *any Protestant* country. The very *first* and *fundamental principle of Protestantism* is, that the scriptures are a sufficient, and the only proper guide, of which every Christian must be and has a right to be the judge. The term, "Orthodox" is a very arrogant one, and has been claimed as its exclusive right by every sect, from the days of Arius, and his victorious successor Athanasius. Both of them reposed on the despotic power of the Prince. I cannot therefore decide that the simple term "Orthodox," the only expression relied upon in this case, includes necessarily any particular set of religious dogmas. But the applicants in this case, claiming to defeat the election, offer to give evidence of Mr. Hollis's *own private* opinions. It is not competent to this court to try Mr. Hollis's private sentiments. Indulgence to the frailty of human will has induced the courts of law to give a liberal construction to last wills, often made without legal advice, and in articulo mortis. But when a founder, in the full possession of his faculties, makes a foundation for a professorship, and consults all his theological and legal friends, we must construe his statutes *strictly*. We have *no right* to make a *foundation and statutes for him*. We must take what he has said, according to its natural meaning. Besides, how loose and uncertain must be the proofs adduced, if this court should consent to admit them. We are to decide what were the opinions which the founder believed to be Orthodox. If this is attempted to be proved by letters or writings *prior in date* to the statutes, is it competent to this court, or to any human tribunal, to say that the founder had not changed his opinions before he made the statutes? Is the evidence of opinions *subsequent* in date to the statutes? Can we decide that the founder was so illiberal, as to wish that his Professor should change his opinions as the founder had done? How can we decide what were the *real* intentions of the founder in either case? It would be indeed a dangerous precedent for any court of law to interpret a legal instrument, not according to its true, legal, fair import, but by collateral, necessarily imperfect evidence of the founder's own private opinions. It can *never be known*, that a founder (whatever his own private opinions might be,) might not be willing to leave to future generations the same free enjoyment of private judgment which he had enjoyed. In Mr. Hollis's case, I am bound to say that his general principles of civil and religious freedom, too bold and too exclusive in my judgment for the security of the Established Church and of the monarchy, would lead *me* to the *inevitable conclusion*, that he did not intend to place *any shackles whatever* on posterity. I am called upon in this case to pronounce, that a Professor elected according to the forms prescribed by the founder is to be rejected because he holds *Arminian* opinions; that these are not *Orthodox*, or sound. Can I undertake so to construe the statutes of the founder, when the Church of England of which I am a member, have given an Arminian construction to the articles of that Church? Am I to decide, that, upon the great and vital subject of religion, there are to be no explanations, discoveries, new lights, better hopes, more judicious interpretations than were held, understood and maintained when this Church first threw off its subjection to the See of Rome? God forbid that a Chancellor of this realm should maintain doctrines so slavish, or should undertake to decide, that the clergy of this realm were now heretical—not "Orthodox." I see no cause to reject or disallow this choice. Let the application be dismissed with costs."

Let us now add to the supposed decree of the Chancellor the following important facts kept out of view by the *Exclusive* party. Mr. Hollis was a Baptist, and yet such was his love of religious freedom, that he did not require that his Professor should be of that persuasion.

His own parish clergyman was not a Trinitarian. He was an eminent and learned man. He was *consulted* by Mr. Hollis in *framing his statutes*. He declared that no earthly motive could induce him to set his name to the articles of the Church of England. Can it be believed that this man would advise Mr. Hollis to prescribe a creed binding on all future generations? Mr. Hollis himself was a zealous friend to liberty, both civil and religious.

But, happily, we have the carefully prepared subscription which Mr. Hollis provided for his Professors to sign. It is, in substance, as follows:—That the Professor elect shall declare that he holds the Holy Scriptures to be the only and sufficient rule of faith, and that he will instruct the pupils in these Scriptures with integrity, according to his own best judgment and discretion. Precisely such a subscription as the theological faculty at Cambridge, and every other true friend to *Christian freedom* would now, at this day prescribe. We shall only add some curious facts, which must be entertaining to the *Exclusive* sect. Mr. Hollis, the last of the family, leaving no issue or very near relatives, devised his whole estate to a friend, Thomas Brande, Esq. who took the name of Thomas Brande Hollis. He was an Unitarian, and attended on the Ministry of Dr. Disney, an Unitarian divine. Dr. Disney was the possessor of all the beautiful domains of Mr. Hollis the founder, and his legal representative. We have never heard of his complaining of Dr. Ware's election. We invite, we challenge the self-styled "Orthodox," as lovers of truth, to give a circulation to this examination of this important newly revived question.

Juris Consultus.

MISCELLANY.

[From the Monthly Repository.]

Unitarianism in Ireland.

It cannot but be a matter of heartfelt satisfaction to every lover of divine truth, to observe the turn which religious discussion has of late taken in Ireland. We have at present the spectacle of the three ecclesiastical systems into which our Irish brethren have so long been divided, vying with one another in endeavoring, in their respective spheres, to maintain the bonds of spiritual dominion, hostile in all its forms to the progress of inquiry and instruction. From this struggle has arisen a new and holier spirit. The rights of conscience, from being attacked, are beginning to be asserted, and the pure light of simple gospel truth has burst upon the view of a benighted people. No one can read the recent admirable work of Dr. Drummond on "The Doctrine of the Trinity," and observe the intensity of interest with which it has been received in Ireland, without feeling the conviction that the time has arrived for active and useful exertion for the improvement of religious opinion and feeling. Let every devout professor of the "faith once delivered to the saints," come out from among the three powers, which to a certain extent have had a common interest in stifling inquiry, and stand fast in the liberty wherewith Christ has made him free.—A new and really *Christian church* may now arise. At such a time it is essential that its members should be so designated, as to leave no doubt as to their objects and principles. They must openly profess themselves *Unitarians*, in the liberal acceptation of the term. The word *Arian*, like that of *Socinian*, is offensive to those who wish not to be considered as the followers of mere human authority. The term can only apply to a small and perhaps gradually decreasing portion of those who have abandoned the doctrine of the Trinity; it draws a limit at which religious opinion must stop, and it perpetuates divisions which are useless and mischievous.—Dr. Drummond, in the work before referred to, properly, "divides all Christians into two denominations, Unitarian and Trinitarian." In his preface to the second edition, the author says, "The title of Unitarian Christian is one to which we have the first and indisputable claim. We hope to see it more extensively embraced, and that those who have received the name of Arians or Socinians will lay aside those appellations, and assume that of Unitarian or Bible Christians, and not circumscribe themselves within a circle drawn by any uninspired mortal whatever, since one is our Master, even Christ. Let us stand on a space so broad, that it will include all who believe in the strict unity of Jehovah, and in his only Son, Jesus Christ our Lord." It is pleasing to observe a growing conviction of the impolicy and absurdity of weakening the hallowed cause of pure worship, by creating or keeping up a subdivision among its professors, for which no adequate advantage can be offered, and which (though once sanctioned by a few names of authority) is now abandoned by the English Unitarians. That the great body of the latter are actuated by no sectarian or restricted views is not to be doubted, and they gladly hold forth the right hand of fellowship to every worshipper of "One God in one person." The *British and Foreign Unitarian Association*, under which so large a proportion of our societies have enrolled themselves, is founded on no narrow and exclusive principle; and the *Monthly Repository*, the organ of the body, commenced its "new series" with the resolution to draw no line of separation beyond that necessarily prescribed by Trinitarians themselves. Let Unitarians, therefore, whether in Britain or Ireland, combine in their practical opposition to what is of far higher importance than the minor points on which they may differ among themselves. Let them shew that no sectarian views enter into their contemplation, and let them unite, above all things, in resistance to all who would trample under foot the most holy of all rights, by erecting a barrier against the dictates of conscience and the commands of Jesus Christ himself.

Resignation.

The best resolution we can take, is to suffer what we cannot alter, and to pursue without repining, the road which Providence, who directs every thing, has marked out for us; for it is not enough to follow; and he is but a bad soldier who sighs, and marches on with reluctancy. We must receive our orders with spirit and cheerfulness, and not endeavor to slink out of the post which is assigned us in this beautiful disposition of things, whereof even our sufferings make a necessary part. Resignation to the will of God is true magnanimity, but the sure mark of a pusilanimous and base spirit, is to struggle against and censure the order of Providence; and, instead of mending our own conduct, to set up correcting that of our Maker.

Bolingbroke.

A rural abode is the most happy and moral situation in which a man can be placed: he there finds himself under the immediate influence of nature—interested in all its operations—connected with all its vicissitudes.

CHRISTIAN REGISTER.

BOSTON, MARCH 29, 1828.

Biblical Criticism. The publisher of the New Hampshire Observer, of Portsmouth, undertakes to express his opinion of the present translation of the Scriptures. We select the following sentence.

"Much criticism has been expended to get rid of the verse, 1 epistle of John v. 7. But we do not know that any new evidence has been offered against it since our new translation was made. The translators saw, or thought they saw, sufficient evidence in its favor to induce them to preserve it. We know of no body of men in latter times, of equal learning and equal numbers, who have seen fit to reject it.—True, a few men of distinguished talents and learning have done so, and many of their admirers and imitators have taken their opinions for truth, and joined in rejecting the passage, under the sanction of great names."

It is worthy of remark that the criticisms which "have been expended on this verse," and on which the argument for its rejection is grounded, are Trinitarian criticisms. We are told that the translators thought they saw sufficient evidence of its genuineness to justify their retaining it. Where did the gentlemen obtain this information of the opinion of the translators on this verse? They were not called to decide what was, or was not, the true text. Their business, and their only business, was, to *translate* the received text, not to settle its genuineness.

But the gentleman says, he does not "know that any new evidence has been offered against it, [the verse alluded to] since our translation was made." And what if he does not? Does it follow, because he is willing to hazard his reputation by such an expression as that, that nobody else is acquainted with any new evidence of the kind? Did the writer really not know any better? or did he intend to impose upon his unlearned readers a belief in what is universally given up by every honest man who pretends to know any thing about the subject.

We have quoted repeatedly, and in this connexion we shall be excused for quoting again, the testimonies of several Trinitarian writers on this point.

We quote first the *Eclectic Review*, whose religious character is unsuspiciously orthodox.

"'We are UNSPEAKABLY ASHAMED,' says the writer, 'that any modern divines should have fought for the retention of a passage so INDISPUTABLY SPURIOUS. We could adduce half a dozen, or half a score passages of ample length, supported by better authority than this, but which are rejected in every printed edition and translation."

"The learned Griesbach, another believer in the Trinity, says, 'If it were worth while, I would undertake to defend *six hundred of the most futile and universally rejected readings*, by testimonies and arguments equally numerous and valid, nay, in general, more numerous and valid, than those which the advocates of this passage adduce."

"Bishop Lowth, another learned Trinitarian, is equally decided. 'We have some wranglers in theology,' he says, 'sworn to follow their master, who are prepared to defend any thing, however absurd, should there be occasion. But I believe there is no one among us, in the least degree conversant with sacred criticism, and having the use of his understanding, who would be willing to contend for the genuineness of the verse, 1 John, v. 7.'"

We have published lately some extracts from a Philadelphia paper, relative to a Sunday School Union, in which reference was made to a late Sermon of Dr. Ely, in which he was thought to encourage the Union of Church and State.

The unfavorable impression which some parts of the sermon seem to have made on many minds, has induced Dr. E. to attempt a vindication of himself in one of the Philadelphia papers. We give the following extract.

"*It is not true*, that I have ever advocated *the union of Church and State* in any publication from the pulpit or press: but on the contrary, in my discourse on the 4th of July last, the very discourse which is adduced as proof of a disposition friendly to such a union, it is distinctly stated:

"'I would guard, however, against misunderstanding and misrepresentation, when I state, that all our rulers ought, in their official stations, to serve the Lord Jesus Christ. I do not wish any religious test to be prescribed by the Constitution, and proposed to a man on his acceptance of any public trust. Neither can any intelligent friend of his country, and of true religion, desire the establishment of any one religious sect by civil law. Let the religion of the Bible rest on that everlasting rock, and those spiritual laws, on which Jehovah has founded his kingdom: let Christianity, by the spirit of Christ in her members, support herself: LET CHURCH AND STATE BE FOREVER DISTINCT: but, still, let the doctrines and precepts of Christ govern all men in their relations and employments.'"

Dr. Ely does indeed deny, that he wishes any religious test prescribed by the Constitution,—and declares that he does not desire the establishment of any one sect by civil law.

We do not perceive, however, that he stands vindicated from the charge of wishing and attempting to effect an entire exclusion from office of every man who rejects his creed. And, if this is done, what is the difference between doing it by *civil law*, or by forestalling public opinion, through his efforts to poison the minds of the rising generation with prejudice and hatred against all who cannot conscientiously pronounce his shibboleth? We can perceive no difference, nor can we satisfy ourselves, that a man who could propose the bold expedients suggested in his sermon for controling public opinion, would disclaim an unwillingness to have religious tests established, on any other ground, than the fear that they may operate against himself, in connexion, perhaps with the wish to allay the public apprehensions on the subject, whilst the bold and wily plan of his party for accomplishing the great purpose, were maturing and taking effect. He would not have Church and State connected by *civil* law. The public sentiment would not carry him out in the open vindication of a measure like this;—but he would have all the purposes and ends of such a measure answered; only it should be done by the power of *religious* law, or rather, of party and sectarian zeal.

We say nothing about the great purpose for which the burden of Dr. Ely's communication indicates that he undertook this defence,—viz. to add the weight of his name to a party who are endeavoring to elevate a Military man to the Presidency. We stand aloof, officially, from politics, though we have no hesitation in declaring our preference, or in saying that we do not envy the Doctor any increase of reputation he may have gained with the great mass of the community, by his late defence.

The *Christian Pioneer*, of February, published at Glasgow, in noticing the late "*Remarks on the Character of Napoleon Bonaparte, occasioned by the publication of Scott's Life of Napoleon*," says:—

"These remarks constituted a Review of the work of Sir Walter Scott, and appeared in that excellent and well-conducted publication, the Christian Examiner, printed at Boston, Massachusetts. The remarks have since been re-published in a pamphlet by Bowles & Dearborn, of that town. To our minds they are worthy of being published in all the languages of the world. They are eminently Christian remarks. They are the production of one of the master spirits of these times. They embody those principles and feelings which can alone work the moral regeneration of mankind. Undazzled by ambitious triumphs, imperial splendor, the world's flatteries or the world's commiseration, Dr. Channing looks on the deeds of Bonaparte with the eye of a practical disciple of Jesus; weighing his actions in the balance of Christian rectitude, and expressing his opinions with the freedom becoming an advocate of Christian truth and righteousness. We are persuaded it will be an acceptable service to many of our readers, our giving extracts from this truly admirable work."

In the London Times, recently received, we find a number of extracts from Dr. Channing's *Analysis of the Character of Napoleon Bonaparte*. In an introductory note to those extracts, the editor says, "It is refreshing to turn from our State turmoils and animosities, to the perusal of the wise and candid estimate of a character, which has excited the extreme of aversion and admiration, written with that purity and freshness of feeling, spirit, and eloquence, that nothing but the love of liberty can so well inspire."

THE UNITARIAN.—No. IV.

The fourth number of this excellent publication has just appeared, and sustains the high character which the work had acquired by its previous numbers. Its contents are as follows:—The Bible the only Creed of Unitarians—How God and Christ are distinguished—The Proper Unity of God—Emlyn on the Double Nature of Christ—Mungo Park—Scripture Illustrations—Mr. Tappan's Letter—Mr. Gilman's Sermon—Mr. Clowes' Letter, and Suppression of Intemperance—Kenrick's Exposition—Notices.

Abolition of Slavery. A work published at Baltimore, by Mr. Lundy, under the title of the "Genius of Universal Emancipation," is devoted to the benevolent object of enlightening the public mind on the subject of the evils of slavery, and of effecting its final abolition, throughout the states. The work commenced in 1821, and was published monthly for the four first years. Since that time it has been published weekly. It circulates in most of the states of the Union, but is principally supported by inhabitants of the slave-holding states. The prospectus of the work will be found on our next page. We cheerfully recommend it to the favor of all who approve its plan and purpose.

MORAL LESSONS IN VERSE. A little work with this title has just been published by Messrs. Hilliard & Brown, Cambridge. It was compiled by the Editor of the Juvenile Miscellany. This circumstance will be sufficient to ensure the confidence of the public, in the good taste and correct moral tendency of the selections. We have not read it through, but have heard judicious friends speak in decided terms of its value.

Ordination at Baltimore. The Ordination of Mr. G. W. Burnap, over the Unitarian church at Baltimore, is fixed for the 23d of April. The Sermon will be preached by Rev. Mr. Walker of Charlestown, Mass.

ORIGINAL COMMUNICATIONS.

For the Christian Register.

Review of the Remarks on the Trust Deeds of Hanover-street Church.

In pursuance of the same system of misrepresentation which I have exposed, I am accused of doing injustice to our excellent, and truly pious ancestors. The course pursued to prove this, is precisely of the *same* description which has been shewn to be unfair, in my preceding remarks. Single sentences, often incomplete, always separated from the context, have been published as if they comprised my *true* meaning. Not a word is said of the ample and enlarged apology I made for them, shewing that they were *as* liberal, and *as* just as the *spirit of the age would admit*. No. It would not answer the purpose, to lay the *whole* truth before an intelligent public. Substantially, my assertion was, that "our ancestors had no *just* ideas of civil and religious liberty."—Now how, and in what manner, is this assertion controverted? By notes of admiration only—!!!. Are these *arguments?* Does the reviewer question either my facts, or my principles? No. Does he deny, that in 1640 no man could vote even for a *town tax*, or for a representative, unless he were a church member? Not at all. Does he contend, that this privation, this denial of *civil* rights to a man, who was excluded from the church by the arbitrary will of a *majority* of that church, because he was a Baptist, for instance, was in truth no violation of *civil* liberty? He dare not assert such a monstrous proposition. Let us come then to religious rights? Does he deny, that Anabaptists, Quakers, and Antinomians were banished for the crime of putting their own construction on the scriptures? Not at all. Does he justify it? By no means. Yet we are constrained to say, that the defender of the Hanover-street church trusts, would be perfectly *consistent* in saying, that, as there was but *one true construction* of gospel truth, that which was made in 1680, so no man should be permitted to teach any other, in any Christian country. His doctrine would necessarily lead to that conclusion. For if the salvation of millions of human souls depends *solely* on the belief of the creed of the Westminster Confession, men persuaded of this truth would think themselves justified in suppressing, by physical force, *all* opinions contrary to it. Such men, if they had the power, ought, consistently with their solemn views of the importance of these truths, to send to Liberia, or to Botany bay, *all the Baptists, Methodists, Quakers*, and *Unitarians* in the State; and from their own writings we have a right to infer, that if they deemed this the only effectual mode, they would not have the least remorse, or the slightest doubt, as to the legality and expediency of doing it. There is, to be sure, one obstacle in the way, the *want of power*. Yet the numerous but less powerful sects in this State are not sensible, that the object of the "Orthodox" party is to get the civil power into their hands, and who can answer for the issue, when a leading writer *impliedly*, by censuring my remarks on this subject, excuses our ancestors for the banishment of Quakers and Baptists, and for inflicting whipping upon them on their return from banishment. Will the reviewer deny these inferences? If he does not, I ask him how I could more kindly or honorably have defended our excellent ancestors, than by saying, that they had no *just ideas* of civil and religious freedom.—Their lamented violation of both, being a matter of authentic history, what would the reviewer have wished me to say? That they were misguided by the intolerant spirit of the age, which I *did* say? or that they *had correct notions of civil and religious rights*, but wilfully violated them? I preferred the more candid construction—and for this, *I am censured*.

Our liberal reviewer goes on to state, that the Legislature have, at various times, inserted clauses in acts of incorporation, which I admit are as bad, and as hostile to religious liberty, as the cunningly devised and arbitrary conditions of the Trust-deeds of Hanover-street church. From these facts he would seem to argue, that the Legislature have given a construction to the Constitution opposed to that of the courts of law, and that they, in fact, have *approved* the *slavish* principles involved in the Hanover-street church deeds. But is this so? Does every clause smuggled through the Legislature in *private* acts, prove the approbation of that body of the principles so improperly introduced? Does the reviewer point out one controverted case, in which the question was examined and discussed, and settled in favor of the doctrine of the infallibility of the Westminster Confession? No.—The cases cited prove no more than a judgment of a court in a civil action, grounded on default, would prove that the court which rendered it approved the principles on which the action was founded, which they never examined. But why did this eminently "Orthodox" person *remember to forget* a case which happened under his own eyes, during the late session, the Blandford case? There the fund was raised expressly for the support of a *Trinitarian* or Orthodox teacher. The same question, recently brought before the public by the appeal against the Trust-deeds of Hanover-street church, came into discussion.—It was very fully and ably debated. Yet two-thirds of the House of Representatives refused to incorporate a society on a basis so anti-protestant. The bill lay asleep for ten days, during which the whole Exclusive sect, no doubt, employed all their influence to effect a change of opinion, but in vain.—The House adhered to the same liberal, Protestant opinions advanced in the criticism of the Hanover-street church Trust-deeds.

Our reviewer has, however, made a new and *patent* discovery—an invention which is to supercede the opinions of the able Judges who have considered and decided the question of the great right of the people who are taxed, to elect their own teachers. And what, my brethren of the law, can you divine this rare discovery to be? Simply this, 1—That the law of 1750 incorporated the *churches*, which it did not, as you well know. 2—That being thus incorporated, they are within the proviso of the third article of the bill of rights. 3—That the church has an *exclusive* right to choose its *own pastor*; and the parish, "the world, the wicked," (as Dr. Beecher calls them,) have *also an exclusive right* to choose their own *minister*. *Both have equal and exclusive rights.* If they happen to *concur*, then the pastor and minister is the lawful incumbent over both. We are not told what is to be the result, if they do *not concur*.—We shall supply this deficiency.—If *two* ministers, or, (as their *cant* phrase is,) one *pastor* is chosen by the church, and one *minister* by the parish, there is a complete separation of the church from the parish. The church is no longer the *church of that parish*. The public property belongs to the parish, who bought it with their own funds, or to whom it was bequeathed by pious men in former times. Deserted by the church, they may form a *new* church, which must, by the very admission of the *perfect* and *exclusive right* of *each*, be the *church* of *that parish*: and thus the argument of the learned Judges, in the disputed cases, is fully supported by the *admission* of this Orthodox reviewer. I thank him cordially for his ingenious invention or discovery, and I shall conclude by putting a case on his own hypothesis, which will bring conviction to the *consciences* of every Orthodox man.

Admit the Hibernian exclusive right of both church and parish independently to choose their own minister, who are thus both *legal* ones—and suppose the church, in a parish whose former pastor was *Unitarian*, to elect an Unitarian successor, and that the Exclusive sect had induced the *parish*, the *great mass*, to choose an Andover licentiate—I put it to their *consciences*, whether they would hesitate to organize a *new church* on *Calvinistic principles*? Would they not associate with the new church, so organized against all the old rules, as the lawful church of that parish?

Before I quit this reviewer, I would observe, that he has not even attempted to reconcile the Trust-deeds with the opinions of the Groton Council, who condemn the practice of confining elections to the church as highly "pernicious:" on the contrary, he pretends that some of the Orthodox clergy do not approve of the Trust-deeds. He makes no effort to reconcile these restrictions with the principles of Protestantism, the right of private judgment, or the sufficiency of the scriptures as a rule of faith.—He justifies the Trust-deeds, partly on the *right of property*, the old feudal doctrine on which entails are founded; and partly because the Courts, by their decisions, have left the *church* without remedy for their injured *rights*, (that is, the right of usurpation and domination.)

The principles advanced by this reviewer (in Massachusetts, and in the 19th century be it remembered,) lead to the following conclusions:—

1. That the minority, however small, ought to govern the majority, however large, in religious affairs.
2. That there is a natural right in the present generation, to bind all future generations in matters of faith as well as matters of property.
3. That the Assembly of Divines at Westminster were infallible, and their expositions of scripture ought to be received as true now and in all future time.
4. That taxation and representation ought not to go together.
5. That the people have no right to elect, nor even to interfere in the election, of their religious teachers and rulers, whom they are bound to support.
6. That the suppression of the monasteries and convents was criminal, being a violation of the rights of property, and of the Trust-deeds of the Roman Catholic founders.
7. That the delivery of the Catholic cathedrals and parish churches to the Reformed Lutheran Episcopal Church and Clergy in England, and the investing them with glebes and tithes, originally granted to Roman Catholic priests, was also a violation of the inalienable right of settling property upon future generations, on what terms the owners please.
8. That the similar appropriation of similar property, by the "Orthodox" Presbyterian Church of Scotland, is equally wicked.
9. That the ejection of our pious ancestors from their churches, for non-conformity, *was just and proper*; and Laud, and those who instigated it, were worthy of all praise, because the churches and livings were granted by Episcopalians, who had a right to settle the property on the prelacy forever.

Lastly. If the consent of *every landholder* in the State could be obtained, it would be conformable to the principles of civil liberty to amend the Constitution, and to declare that the Assembly's Shorter Catechism contains the only lawful rule of faith; and that all the lands within the State should stand charged with tithes, to be applied solely to the support of Orthodox teachers, who shall profess and annually subscribe their belief in that creed.

Such are the conclusions which might be drawn from the principles on which the Trust-deeds are defended; and my misfortune is, that I am so much of a Protestant and Republican, as to believe them to be slavish and indefensible doctrines.

A LAYMAN.

For the Christian Register.

MR. EDITOR,—

I have been at a loss to determine whether I ought to reply to a communication of so extraordinary a character as the last of Timotheus, in the Recorder. I have concluded, however, to take notice of a few of the more prominent misstatements.

Not being able to substantiate his assertions and accusations, and at the same time being unwilling to retract them, he says, "It will not be expected that I shall reply to every gratuitous assertion scattered through nearly a dozen columns of the Register. *I shall confine myself to those things which affect the points in dispute.*" And then he represents the points in dispute to be certain questions of ecclesiastical polity. Now the point in dispute has been, the correctness or incorrectness of the statements of Timotheus, respecting the settlement and support of a Unitarian minister in Brookfield. I have shown his statements to be incorrect, and his accusations unfounded. But not one of them has he retracted, so as to undeceive the readers of the Recorder. My statement, respecting the number of seceders from the parish, Timotheus has not dared to deny; viz.—that all the seceders amounted to less than one sixth part of the parish, and that the church members, who made such an outcry about being driven from the Meeting-house, constituted less than one 14th part of the parish, and paid less than one 21st part of the taxes. And because our laws do not clothe this small party with the power of preventing the *rest* of the parish from settling the man of *their* choice, Timotheus is led to make the following outrageous attack, not only upon the interpreters, but the framers of our laws; not only upon our Judges, but upon the Representatives of the people. "No law is framed, no interpretation of laws is given, which has not been frittered through the bitterness of Unitarian prejudice. Things will not always be thus, while the power of suffrage is in the hands of a people, a large majority of whom are not Unitarians." Comment is unnecessary.

Timotheus accuses me of asserting that the votes of the parish, which Mr. S. required as the condition of his dismission, were null and void, "on the ground that they were passed in sport." To discover the incorrectness of this assertion, the reader need not rely on any counter statement of mine. He has only to recollect, or recur to, my last communication in the Register of Feb. 23, where he will find that I maintained, that those votes were null and void, because a parish cannot confer ministerial rights, *except by election to office*; and that I illustrated this position at some length. I intimated that the parish did right to pass the votes, as they effected their object, the dismission of their minister, and gratified him at the same time, and did harm to nobody. And on this ground T. makes the strange misrepresentation above-mentioned.

I said that Dr. Fiske, the predecessor of Mr. S. was an anti-calvinist; a fact, of which I suppose that no one, not even Timotheus, has any doubt. And yet he affects to deny it, and charges me with inconsistency, because the creed of the church in his time was Trinitarian—as if Trinitarian and Calvinist were synonymous terms, and as if a majority of the Trinitarians of the Methodist and Episcopal churches did not abhor Calvinism.

Timotheus says, "In 1824, the parish at a full meeting voted that they were satisfied with Mr. Stone's ministrations." Now the truth of the case is this,—the vote, which was passed by less than one half of the voters of the parish, was, "that they *wished Mr. S. to continue his ministration among them.*" That meeting was called by request of Mr. S. who had become alarmed on account of the desertions from the parish. The friends of Mr. S. were informed that he intended to make a very liberal proposal; but *a preliminary vote* of the parish was demanded. Mr. S. personally called upon the society to state objections to him as a minister or a man, and wished the parish to vote that they were satisfied with him as their minister. This they refused to do; but they did vote, in view of the proposals that he was about to make, that they wished him to continue among them. Mr. S. then offered to relinquish $100 of his salary for the year 1824, and to remit to the parish, annually, a sum equal to the taxes of all who should hereafter secede, and also such a part of any individual's tax as should make it satisfactory to him to pay the remainder. After a three years' trial of this plan, it appeared evident that the parish would be broken up, unless they could have another minister.

As to the charge of Timotheus against "the leading men of the parish," I am assured by the most respectable persons in Brookfield, that it is wholly unfounded.

Timotheus insinuates, that several Unitarian clergymen encouraged division and schism in the parish. But neither of these gentlemen went into the town, *until after the dismission of Mr. Stone*, and then at the request of the regular parish Committee.

Timotheus says, that the seceding church members "have been recognized by a council as the Second Congregational Church, and no Unitarian council has dared to declare them otherwise." What is the object of this

strange assertion, I cannot perceive. Did not a Unitarian council ordain Mr. N. over the Second Congregational Church in Brookfield, and did they not, in the result of the council, speak of those members who had joined the Evangelical Society as *seceders* from that church? Does Timotheus believe that Unitarians have any doubt, whether the church of the Second Congregational Society is the Second Congregational Church? I believe that not only Unitarians, but nearly all the lawyers, and a large majority of the people of this Commonwealth, are of that opinion.

Timotheus asserts, that "the Evangelical Society was not formed previous to the ordination of the Unitarian minister." Now the records of the parish make it appear, that all who have left the parish and joined the Evangelical society, signed off, on or before the 30th of August; and Mr. N. was not ordained, until the 29th of October, 1827. What was the object of Timotheus in making this statement, which is contradicted by the hand-writing of every member of the Evangelical Society?

I have thus exposed, I believe, most of the misrepresentations of Timotheus. I did intend to make some remarks upon the inconsistency of Timotheus, and some late Orthodox writers, in contending that the church is a corporate body, which is a creature of the law; while in the same breath they maintain the Unitarian ground, that a church is a body of men governed by the authority of Christ alone. But time will not permit.

A LOVER OF TRUTH.

For the Christian Register.

MR. EDITOR,—

As Isaiah ix. 6, is a text often used in the Trinitarian controversy, I send you a translation of the passage by Gesenius, who is, I believe, acknowledged by the learned, of every denomination of Christians, to be the first Hebrew scholar of the age.

For unto us a child is born,
Unto us a son* is given,
And the government shall rest upon his shoulder;
And his name shall be called
Wonderful, Counsellor,† Mighty potentate,‡
Everlasting father,§ Prince of peace.

* i. e. a king's son.

† i. e. one who consults the interests of his people.

‡ The Hebrew word for this, rendered God in the common version, is the same which is translated *mighty one*, in Ezek. xxxi. 11. It often denotes God, and might be rendered so here without favoring the heathen doctrine of the incarnation of Jehovah. For the name of God is often in scripture given to magistrates, prophets, &c. as Elijah, *God, the Lord*; Lemuel, *God with them*. The same practice is common in the poetry of most nations. So Virgil:—Deus nobis haec otia fecit. Namque erit ille mihi semper Deus.

§ i. e. perpetual father of his people; one who will always take care of his people, like a father. N.

SUMMARY.

GREAT SALE. Authentic particulars of the last semi-annual sale, at Market-Hall, Boston, under the superintendence of the New-England Society for the promotion of Manufactures and the Mechanic Arts.

Cotton and Woolen Goods, sold by Messrs. Whitwell, Bond & Co. Coolidge, Poor and Head, and T. K. Jones & Co.	$486,153 89
Boots, Shoes and Leather, sold by Messrs. N. Houghton, C. C. Beaman, C. D. Coolidge, T. K. Jones & Co. and Whitwell, Bond & Co.	79,051 58
Wool, sold by Messrs. Coolidge, Poor & Head,	13,719 61
Cabinet Furniture, sold by Messrs. J. L. Cunningham, and Hatch & M'Carty,	7,712 01
Machinery, sold by Messrs. Coolidge, Poor & Head,	3,451 25
Glass Bottles, sold by Messrs. Whitwell, Bond & Co.	963 75
Hats, sold by Messrs. T. K. Jones & Co. Coolidge, Poor & Head, and J. L. Cunningham,	1,945 41
Umbrellas, sold by Messrs. Coolidge, Poor & Head,	6,692 58
Total,	$599,690 08

The Rev. Wm. Collier has disposed of his interest in the "*National Philanthropist*," a weekly paper published in this city, to Mr. N. H. White. Mr. W. L. Garrison is in future to conduct it.

Fire. On Sunday morning, between two and three o'clock, the Hat Store of Mr. S. Vose, Washington street, was discovered to be on fire; and before the flames could be extinguished, the stock of the store was entirely destroyed, and the furniture in the upper part of the building, belonging to Mr. Charles Woodman, was much damaged.

Colonization Society of Maryland. The committee of the House of Delegates of Maryland, to whom was referred a memorial from Hartford county, relative to Slavery, state, in their report, their confidence that the efforts of the Colonization Society will finally relieve the State from this evil; though, from circumstances, its sudden cure is impracticable. "This Society," they add, '*is the great and last hope of the slave-holding States*,' its plan is no longer speculative merely; for the colonies are flourishing, are annually augmented by great numbers, and are extending themselves along the fertile shores of Africa. 'In a few years, free and enlightened nations will take place of these infant settlements.' *Phil. Paper.*

NEW-YORK. A bill directing the payment of the salary of Governor for the remainder of the year, to the minor children of DE WITT CLINTON, and also the sum of $10,000, in consideration of his services, passed the House of Assembly, on Wednesday—Yeas 90—Nays 25. A motion to make the sum $20,000 was rejected 52 to 27—and one for $15000 was carried, 57 to 34; but the vote was reconsidered, and suggestions made, that as the bill was opposed, and required the concurrence of two thirds to become a law, any higher sum than $10,000, which had been reported by the Committee, would put its final passage at hazard; and that it would be more consoling to the bereaved family, and more honorable to the state, to pass the bill for $10,000 with entire unanimity, than to carry a larger sum through against a strong opposition. The motion was reconsidered, and one for $10,000 adopted, but not with the anticipated unanimity. The bill passed to be engrossed.

MORGAN. Lt. Gov. PITCHER has sent a strong message to the Senate, recommending them to pass a law authorizing the appointment of a competent person for the special purpose of investigating the alleged criminal transactions in relation to the removal of *William Morgan*, and all the incidents connected therewith; to be invested with all the powers necessary to a full and fair judicial investigation and determination of the alleged offences.—His Honor remarks, That all the efforts made to develope the mysterious abduction of *Morgan*, and the rewards proffered for his discovery, have failed, and that the trials and convictions that have taken place have rather increased the mystery of the transaction.

Bleaching. The Albany Argus the following facts of a recent discovery, one of the properties of steam, and of measures which have been taken, for bringing it to the test of practical utility.

Amongst the various purposes to which steam has been applied, perhaps there is none that will be of greater advantage to the people of the United States, than the discovery recently made of its application to the purposes of bleaching linen and muslin. It will be of essential service to our infant manufactories. We have samples left at our office of thick linen drilling, which were bleached in the short space of ten hours, without the least injury to the fabric; and of cotton, which was bleached in a much less time.

We understand a patent has been obtained for this improvement, and that a company are making application to the legislature to be incorporated with a capital of $100,000, that its benefits may be tested by the community.

CORRECTION OF TIME. It may not, perhaps, be generally known, that those who were born before the 20th of Febuary, 1800, should, after that day, reckon their birth days a day later than before. Those who were living before the alteration of the style, in 1751, may recollect that after that alteration, their birth days were reckoned 11 days later. A further alteration of one day took place in 1800, which would, in the usual course, have been a leap year, but had only 365 days. If we suppose a child to have been born on the 31st Dec. 1796, on the 31st Dec. 1800, he had lived 4 years of 365 days each; but as every 4th year should have 366 days, the child was not four *years* old till the 1st of Jan. 1801; and a man born 1st of Jan. 1751, was 10 years old on the 12th of Jan. 1761, and was 50 on the 13th Jan. 1801. *London paper.*

In the Senate on Thursday last, a motion made by Mr. Branch, to consider the resolution fixing the 8th day of April for the adjournment of Congress was, after some discussion, lost, without a division. The consideration of the bill providing for the adjustment of private land claims in several States and Territories, was resumed, and a substitute for the bill was offered by Mr. Berrien.

The National Journal says—"It is certain that no nomination of a minister to England has yet been made to the Senate, nor do we know that any nomination is intended to be made immediately."

We mentioned the fact a short time since, that two clergymen had sailed from this port for Great Britain, to claim titles and estates in Lordships supposed to be vacant. One of them was the Rev. A. G. Frazer, formerly pastor of the Presbyterian Church in *Westfield, Mass.* The New-Brunswick Times has received intelligence that he is about to succeed to the title of Lord Lovett, in Scotland, with an annuity of twenty thousand pounds sterling. *N. Y. Com. Adv.*

We are told that an important land claim has started into life, within a day past, which involves the right to a large portion of the most valuable real estate in Princeton, N. J. *Trenton T. Amer.*

Since the formation of the Savannah Anti-duelling Association in January, 1827, no duel has been fought in the vicinity of that place.

We have received the first number of the Cherokee Phœnix, printed in the English and Cherokee languages, at New Echota, for the Cherokee nation. It is a handsome paper; and the Cherokee alphabet, invented not long since, has a very good typographical effect. The whole is singularly curious.—*Nat. Gaz.*

ORDINATION. Ordained on the 12th inst. in Shelburn, Rev. Theophilus Packard, Jr. Associate Pastor with Rev. Dr. Packard, over the Congregational Church and Society in that town. Sermon by Rev. Dr. Humphrey, President of Amherst College, from Ecclesiastes xii. 10.

The Virginia Conference of Methodist Ministers was held at Raleigh, N. C. during the first part of this month; the session lasted seven days. The next annual meeting is to be held at Lynchburg, Va.

Extract of a letter dated Havana, 17th inst.

"Several persons have fallen victims within a short time to an epidemic, in several respects dissimilar to the yellow fever. Hardly an instance, however, now exists. The following persons are among the number of those deceased:—Capt. Prior, of ship Roscius, Feb. 26th; Capt. Higgins, of barque Bramin, March 2d; Capt. White, ship Harvest, March 2d; Mr. Caleb Faunce, 2d officer of do. March 4."

Four hundred native Spaniards, including some of the most wealthy citizens, have been exiled from Mexico, and have embarked for New-Orleans, New-York, Bordeaux, and St. Thomas, carrying with them much property.

There is a son of Mungo Park, waiting at Accra (on the Gold coast,) for the Eden, by which he expects to receive some scientific instruments from Europe. This modern Telemachus is a midshipman belonging to the Sybille, and is on the point of setting out in quest of certain intelligence respecting his father's death. He has already gone a journey of about 90 miles into the interior, in order to feel his way; and he appears to like his further plan very much, having assurance of three hundred miles safe convoy. He goes habited like a black, with a cloth about his loins; oils his skin every day, and wears neither shoes nor stockings. *Literary Gazette.*

EDUCATION. A singular and very instructive result may be drawn from a comparison between the Northern and the Southern departments of France, with reference, in the first place, to the state of education, and in the second place, to the success of every description of industry. In 1820, 740,846 children were sent to school in the 32 departments of the North of France, and only 375,931, from the 54 departments of the South. What occurred in 1827? That at the exhibition, at the Louvre, of the productions of French industry, the Northern departments obtained 39 gold medals, the Southern only 10; the Northern departments 177 silver medals, the Southern only 25; the Northern departments 186 bronze medals, the Southern only 34!

Omoa. The blacks have got possession of Omoa, at the bay of Honduras. Their insurrection became so formidable that the whites abandoned the place. No lives were lost, owing to the influence of the black women over the insurgents.

The closing of the eastern mail from New-York, is on the first of April to be altered to a still earlier hour, half past six o'clock, A. M. and the mail is to be forwarded by the New-Haven Steam boats. On Sunday, the mail will be sent by land as heretofore.

Specimens of American writing slates have been exhibited in Philadelphia, from Easton.—They are said to be of excellent quality.

Three printers, at Montreal, have been indicted for alleged libels.

At Washington, lately, two beggar boys were observed fighting. On inquiring the cause, one of them said "the other had stolen his story—and obtained charity by relating the very same tale of distress."

The New-York Mercantile Advertiser says—"A British Order in Council of the 25th of January, authorizes the exportation of *Salt* and Fruit, from the Island of Anguilla, in vessels of the United States, arriving in ballast.

The Providence Cadet states that the funeral of Mr. Joshua B. Weaver, who was killed at the fire in that town on Thursday morning, took place on Sunday afternoon, when four hundred firemen walked in the procession. It is estimated that upwards of two thousand people were present. The liberal sum of $1500 has been collected for the relief of his distressed family, and of the other persons who were injured at the same fire.

Moral and Religious. The Church Register gives the following paragraph on the *Ecclesiastical Statistics of Great Britain.*

The whole number of churches and chapels belonging to the English Episcopal Church is 11,053, of which number 125 have been erected since 1800.

The whole number of dissenting congregations in England are estimated at—Unitarian, 204—Independent, 1203—Baptist, 805—total 2212.

The church of Ireland has four arch-bishops, and 18 bishops; number of churches not given.

The Scottish Episcopal church has six bishops, 74 priests and deacons, 100 congregations, and about 60,000 members.

The church of Scotland is Presbyterian, and has 15 provincial synods, comprising 78 presbyteries, and there are 42 dissenting presbyteries, of different names.

The Annual Meeting of the Middlesex Bible Society will be holden in Bedford on Wednesday, the thirtieth day of April next. The Directors will meet, at ten o'clock, at the hotel of Mr. Thomas Heard; and the members of the Society will assemble at the same place, at eleven o'clock, for the transaction of business. Religious exercises will commence in the church precisely at two o'clock. Sermon by the Rev. Mr. Francis, of Watertown.

BERNARD WHITMAN, *Sec'y.*

Waltham, March 20, 1828.

A sermon will be delivered by Rev. Mr. Grosvenor of this city before the Society of the Penitent Females Refuge on the evening of Fast Day; and a collection be taken in aid of their funds. The object of this institution is to reclaim abandoned Females from the moral degradation into which they have fallen; and to give them an opportunity to regain in some measure their standing in society, by instilling into their minds the precepts of morality, and by substituting habits of industry for idleness. The success which the society have met with in the prosecution of their designs satisfies the conducters that it is no visionary project; and, as they think, furnishes a pledge to the charitable that the alms bestowed for this purpose is not money spent in vain.

We are requested to give notice, that Rev. Mr. Field, of Weston, will preach the evening lecture at the (New) South Congregational church tomorrow evening.

Errata. In the Review of the Pamphlet on the Trust-deeds of Hanover-Street church, last week, in the penultimate paragraph, the expression, "a founder may limit 'even',' should have been "may limit 'over.'"

In the same paragraph, the following sentence "the fee ought to '*rest*' as they proposed it should '*rest*,'"—should have been, "ought to '*vest*' as they proposed it should '*vest*.'" And a similar error occurred also in the 4th line of the preceding paragraph.

Also in some copies of this day's paper, 1st page, in the communication of JURISCONSULTUS 2d column 3d line from the top, for "*leaving*," read "*burning*."

3d column, paragraph beginning "Let us suppose"— 12th line, for "*therefore* an application" read, "*thereupon* an application," &c.

4th column, near the middle, for the expression, "too bold and too *exclusive* in my judgment," read "too bold and too *extensive* in my judgment," &c.

MARRIAGES.

In this city, Mr. Joshua Davis, merchant, to Miss Sarah J. Davis; Mr. John M. Read, Esq. of Philadelphia, to Miss Priscilla W. Marshall; Mr. David Lawson to Miss Susan P. Wheeler.

In Cambridge, Mr. James Hutchinson to Miss Mary P. Robbins; Mr. Odin Willard, to Miss Susan Wyeth.

In Salem, Mr. Benjamin Farless, to Miss Adaline Ward.

In Exeter, Col. John Rogers to Miss Martha P. Crane.

In Wilton, N. H. Mr. Stephen Abbot, merchant, to Miss Nancy W. Beede, daughter of Rev. Thomas Beede.

By Rev. Mr. Blake, William Lang, merchant, to Miss Susan G. Braid, all of this city.

In Saco, Capt. Samuel A. Sargeant, formerly of Gloucester, to Miss Ann M. Morrill, daughter of Capt. S. J. Morrill.

DEATHS.

In this city, Ebenezer T. Andrews, jr. aged 3 years and 3 months, son of W. T. Andrews, Esq. On Friday, 21st inst. Mr. John R. Shute, Editor of the Hampshire Sentinel, aged 28 years. On Sunday last, Mr. Alfond Butler, aged 89, for many years a worthy member of the Sandemanian society, and the last of that denomination in this city. In East-Bridgewater, 20th inst. Capt. Isaac Whitman, aged 77 years.

In Barrington, N. H. Mrs. Eliza, wife of William Woodman, Esq. aged 27.

In Northwood, March 4, Mr. Jeremiah Blake, aged 61, with dropsical consumption. He has left a wife and nine children to lament his loss. His family have experienced a severe loss, and the town is deprived of one of its useful and respectable citizens.

In Rayham, Mrs. Hannah Leonard, aged 91, widow of Deacon Elijah Leonard.

In New-Bedford, Mr. James Howland, jr. aged 42.

In Fairhaven, 6th inst. Mrs. Hepzibah Davis, in the 34th year of her age, wife of Mr. Daniel Davis.

In Taunton, 15th inst. Mrs. Anne Hodges, aged 76, wife of Mr. Henry Hodges.

In New-York, Mrs. Deborah Skaats, in her 67th year; George Telford, 55; Elizabeth Westscot, aged 2 years and 8 months.

EVENING HOURS,—*New Numbers.*

MUNROE & FRANCIS, 128 Washington Street have published Nos. 7, 8, 9, Evening Hours. March 1.

THE LADIES' MAGAZINE.

PUBLISHED monthly by PUTNAM & HUNT, 362 Washington-street, Boston. Price, $3 a year, payable on the delivery of the third number.—Each number shall contain about 50 pages of original matter, printed on fine paper, and new and elegant type—the whole making two octavo volumes a year, of about 300 pages each.

VOL. I.—NO. 3.

CONTENTS.

Original Miscellany. Sketch of a Beauty; Sketches of American Character, No. 3—Wedding and Funeral; Accomplishments; Notice of Gallaudet's Address on Female Education; Legend of the White Mountains.

Critical Notices. Blue Stocking Hall, Flirtation; The Well-spent Hour.

Original Poetry. Stanzas written on journeying in the Low Country of South Carolina—C. G.; The Sacrifice—J. P. L.; the Two Maidens—Cornelia; The Old Elm Tree—A. M. W.; The Dream---Cornelia; The Departed---C.; Children at their Winter Sports---H.; Sonnet, to Marianne. March 29.

PROSPECTUS

OF THE

GENIUS OF UNIVERSAL EMANCIPATION.

THE publication of this work commenced on the Fourth of July, 1821, and was issued, in monthly numbers, during the period of four years. Since then, it has been published weekly. It is printed on a fine super-royal sheet, and folded in quarto form, so as to render it convenient for binding. It circulates in nearly every State and Territory of this Republic, and somewhat abroad. But its principal supporters are the citizens of our southern and western slave-holding States.

It has ever been the object of the editor to make the work an active instrument in exposing the evils and dangers of the slave-holding system in America, and in devising means for its annihilation. To this subject it has ever been, and will continue to be, principally devoted. A condensed statement of the most important current news, domestic and foreign, is given in each number: and a small department is also reserved for literary and miscellaneous articles.

As it is the intention of the editor to spare no pains to render this paper interesting to its patrons, the friends of the cause which it advocates are looked to, with confidence, for a liberal support.

TERMS OF SUBSCRIPTION.—The price of subscription is THREE DOLLARS *per annum*, payable *within six months of the time of subscribing*. But a full receipt will be given, if TWO DOLLARS AND FIFTY CENTS be paid *in advance*.

Subscriptions will not be received for less time than a year, out of the city of Baltimore; and the money must always be paid in advance by distant subscribers. The difficulty of collecting small sums, at a distance, renders a strict adherance to this rule indispensably necessary.

Subscribers will not be at liberty to withdraw their names if they are in arrears.

The postage must be paid on all letters and communications received by the editor through the Post-Office. Address BENJAMIN LUNDY, *Editor*, corner of Market and South Gay Streets, Baltimore.

March, 1828.

THE PROSPECTS OF CHRISTIANITY.

A SERMON delivered at the Ordination of the Rev. Warren Burton, as minister of the Third Congregational Society in Cambridge, March 5. By Rev. F. W. P. Greenwood.

SIGNS OF THE MORAL AGE,

A SERMON preached in Reading, North Parish, on Lord's day, Jan. 1, 1828, with sundry notes.—By BOWLES & DEARBORN, 72 Washington-street. March 29. 3t.

SPIRIT OF THE PILGRIMS.

JUST published by PIERCE & WILLIAMS, No. 20 Market-street, the 2d number of this periodical. CONTENTS. The Congregational Churches of Massachusetts—Thoughts on Revivals of Religion, continued—Second Letter to the Editor of the Christian Examiner—Religion in Germany—Protestantism in France.

NEW PAMPHLET: For sale as above *more* than *One Hundred Scriptural* and *incontrovertible arguments* for believing in the *Supreme Divinity of our Lord and Saviour Jesus Christ*. 3t. March 29.

NEW READING ROOM.

THE Subscriber informs his Friends and the Public, that the Reading Room, which has been noticed in some of our Papers, is now nearly completed, and many of the Papers and Magazines have been received, and others will be as soon as returns can be had by Mail. A Book will be open for subscription, and all who wish to avail themselves of this opportunity, are invited to call at the Room, No. 11, Market-st. which will be open for Subscribers, every day and evening, in the week, Sunday excepted, where may be seen the regulations and terms of Subscription.

AMOS H. HASKELL.

FRESH QUILLS, &c.

100 THOUSAND Quills, comprising the various qualities, just received from the manufacturers.

40 Gross Ink Bottles.
100 do. Ink Stands.
50 doz. Tooth Brushes.
50 " Shaving do.

Also a fine lot of *Ivory Pocket and Fine Combs*; Ivory Folders; Rogers Fine Cutlery; Real old Windsor Soap, &c. &c. at wholesale or retail, at very low prices, at 96 & 98 State-st. Sign of the Large Leger, by JOHN MARSH. Feb. 23. tf.

NOTICE.

Society for the Mutual Benefit of Female Domestics and their Employers.

THE Annual Meeting of this Society will be holden on Tuesday, April 1, at 11 o'clock, A. M. in the Franklin Hall, No. 7, Franklin-street, which the subscribers are requested to attend. The Treasurer will receive the annual subscriptions. March 29.

FEMALE SEMINARY *at Groton.*

MISS PRESCOTT informs her Friends and the Public, that the Spring Term of her School will commence on the 5th of May next.

The Branches taught in this Seminary, are Reading, Writing, Orthography, English Grammar, Arithmetic, Ancient and Modern Geography Rhetoric, Composition, Criticism, Ancient and Modern History, Logic, Chronology, Mythology, natural, moral, and intellectual Philosophy, Chemistry, Botany, Astronomy, and Geometry; plain and ornamental needle-work, Drawing and Painting on paper, and wood, also by Theorems, on Velvet, Projection of Maps, &c. In addition to the above branches, instruction will be given in the Latin, French, and Italian languages.—Also, Lessons on the piano-forte and Organ.

While Miss. P. tenders her grateful acknowledgements to her Patrons and Friends for past favors, she hopes the superior local advantages of her commodious establishment, joined to her unremitted efforts for the moral and intellectual improvement of her pupils, will insure a continuance of that patronage hitherto so liberally bestowed.

Groton, March 25, 1828. 3t.

RAMMOHUN ROY'S WORKS.

JUST published at the Office of the Christian Register, and sold at the Bookstores generally, the Theological Writings of Rammohun Roy, the celebrated Hindoo Brahmin. March 22.

AN ABSTRACT OF THE BIBLE HISTORY.

FOR SUNDAY SCHOOLS AND YOUNG PERSONS. Just Published by BOWLES & DEARBORN, 72 Washington-st. an Abstract of Bible History, for the use of Young Persons, with Questions for Examination, a scheme of Scripture Chronology, &c.—First American, revised and altered, from the Seventh London edition.

Extracts from the Preface.

A small Abridgment of the Scripture History, originally drawn up for a Sunday School, beyond which the author had not flattered himself that it would find its way, having been several times called for by the public, advantage has been taken of each return to press, to make such additions and improvements as occured to the author and his friends.

* * * * * * * *

As it was originally intended for a First Book, a few lessons were prefixed, composed in words of one syllable; which might at once be easy to young readers, and convey some tolerably accurate, but familiar and intelligible idea of God, and man's duty to him, previous to their becoming acquainted with his works of creation and providence, in the way of historical narration; a mode of religious instruction which is the most entertaining and captivating, as well as the most suited to the capacity of the youthful mind, which can perceive the connexion of a story with its moral, before it can follow an abstruse argument, or take an interest in a systematic summary of rules. These lessons are still retained; and a slight sketch of scripture geography is added to the whole, with a view to excite, but not to satisfy, curiosity.

Newcastle, March 1, 1824.

The return of this little work a seventh time to the press, has given the Author an opportunity of a further revisal and correction, by which he hopes that it will be found in many respects considerably improved.—A short introduction, explanatory of the words *Bible, Testament, Covenant, Scripture, Canon*, &c. is prefixed; and a short Scheme of *Scripture Chronology* is added. * * * * * * * *

On the first reading, the Author would recommend that children be indulged with reading, or hearing read, the full account as it stands in the Bible, of any particular history which may strike them.

But the Author submits it to the consideration of Parents and Teachers, that it should not be made a First Book, and then be thrown aside; but that, after a subsequent perusal of the Scripture at large (perhaps after more than one) it may very profitably be taken up again and again; and that thus the several incidents contained in Scripture history may be more deeply imprinted on the mind, together with the instruction intended to be conveyed by them.

* * * * * * * *

The advertisement to this work intimates that the lessons are selected with reference to natural and animated reading, an accomplishment rendered difficult chiefly by the formal and unintelligible style of the books usually put into the hands of young children.—The intellectual and moral objects of the pieces which form this selection, have also been carefully considered. On the whole, the compiler has, we think, been very successful; and has presented, in a neat and cheap little volume, a book very much needed in schools.

The Easy Reader, we would mention, for the sake of teachers who have not yet seen the work, corresponds in some respects to the Third Class Book, mentioned in the second volume of the Journal, p. 319; but contains less matter, though perhaps a greater variety of style, and certainly a much more accurate execution. 3t. March 29.

SCHOOL BOOKS.

THE attention of School Committees is invited to the following valuable School Books, published by RICHARDSON & LORD.

SMITH'S MENTAL AND PRACTICAL ARITHMETIC—a new work, containing the two popular systems of intellectual and written Arithmetic; and yet, by using economy in printing, the publishers are enabled to sell the work at less than the usual price of one. Highly favorable notices of this Arithmetic may be found in several periodicals of the day. The following is from the Journal of Education:

"A careful examination of this valuable work will show that its author has compiled it as all books for school use ought to be compiled—from the results of actual experiment and observation in the school. It is entirely a practical work, combining the merits of Colburn's system, with copious practice on the slate."

MORSE'S IMPROVED SCHOOL GEOGRAPHY AND ATLAS. This work, first published more than thirty years ago, has always kept the lead of the numerous works in this department; and the important improvements adopted in the late editions, justly entitle it to the highest standing.

THE AMERICAN FIRST CLASS BOOK. By Rev. John Pierpont. A work of the highest character, used in the Boston Public Schools, as well as elsewhere, extensively.

THE NATIONAL READER. By Rev. John Pierpont. A new work designed to fill that place in the schools of the United States, which Murray's English Reader holds in those of Great Britain.

"BOSTON READING LESSONS," for primary Schools, a beautiful little work, prepared for and used in the Boston Primary Schools.

NOYES' SYSTEM OF WRITING, the most popular copy-slips extant, containing two sets of copies, for large and small hands, German text Italian hand, &c.

WALSH'S MERCANTILE ARITHMETIC. A new Edition of this valuable work will be published in a few days.

WHELPLEY'S COMPEND OF HISTORY, with Questions, a work now universally known, and of acknowledged superiority.

BLAIR'S OUTLINES OF HISTORY, CHRONOLOGY, &c. a popular little work for the younger classes.

GOODRICH'S GEOGRAPHY AND ATLAS, a preparatory work to Morse's Geography.

☞ School Committees and Instructors are invited to call or send for copies of the above works for examination, which will be delivered for this purpose without charge. March 29. 3t.

HOUSE TO SELL OR LET.

TO sell or let, and possession given on the 1st of April, a genteel, well finished and convenient HOUSE, in *Milton Place*, having two Parlors with folding doors, a large China Closet, eight Lodging Rooms, Kitchen, convenient Out-buildings, and an excellent Well of Water, Rain Water, &c.

☞ Inquire at this Office. March 15.

THE SCHOOL NO. 2.

JUST published, by *Cottons & Barnard*, 184 Washington-street, "The School or Lessons in Morals, No. 2. "Even a child is known by his doings, whether his works be pure, and whether it be right."—Proverbs 20th Chap. 11th verse. 8w

A Clergyman, about twenty miles from Boston, who has had experience as an Instructer, and who has now under his care several Pupils, can accommodate two or three more in his own family.

Terms, Two dollars and fifty cents a week, Tuition included. Inquire at this Office.

March 15, 4t.

POETRY.

The Eclectic Review, in some remarks on the Bijou, one of the annual new-year's publications, says—"We find no poem that will suit us, but the following delightful stanzas." But the writer detracts a little from this praise, in an allusion to the measure, by saying:—"We like every thing in this but the limping, slipshod measure, which we defy even Mrs. Hemans to make either musical or graceful. It puts us in mind of a bad performer continually breaking his time."

THE CHILD AND FLOWERS.

'Hast thou been in the woods with the honey-bee?
Hast thou been with the lamb in the pastures free?
With the hare through the copses and dingles wild?
With the butterfly over the heath, fair child?
Yes: the light fall of thy bounding feet
Hath not startled the wren from her mossy seat;
Yet hast thou rang'd the green forest dells,
And brought back a treasure of buds and bells.

'Thou know'st not the sweetness. by antique song
Breath'd o'er the names of that flowery throng;
The woodbine, the primrose, the violet dim,
The lily that gleams by the fountain's brim:
These are old words, that have made each grove
A dreamy haunt for romance and love;
Each sunny bank, where faint odors lie,
A place for the gushings of poesy.

'Thou know'st not the light wherewith fairy lore
Sprinkles the turf and the daisies o'er.
Enough for thee are the dews that sleep
Like hidden gems in the flower-urns deep;
Enough the rich crimson spots that dwell
'Midst the gold of the cowslip's perfum'd cell;
And the scent by the blossoming sweet-briars shed,
And the beauty that bows the wood-hyacinth's head.

'Oh! happy child in thy fawn-like glee!
What is remembrance or thought to thee?
Fill thy bright locks with those gifts of spring;
O'er thy green pathway their colors fling;
Bind them in chaplet and wild festoon—
What if to droop and to perish soon?
Nature hath mines of such wealth—and thou
Never wilt prize its delights as now.

'For a day is coming to quell the tone
That rings in thy laughter, thou joyous one!
And to dim thy brow with a touch of care,
Under the gloss of its clustering hair;
And to tame the flash of thy cloudless eyes
Into the stillness of autumn skies;
And to teach thee that grief hath her needful part
'Midst the hidden things of each human heart!

'Yet shall we mourn, gentle child, for this?
Life hath enough of yet holier bliss!
Such be thy portion!—the bliss to look,
With a reverent spirit, through Nature's book:
By fount, by forest, by river's line,
To track the paths of a love divine;
To read its deep meaning—to see and hear
God in earth's garden—and not to fear!'

EVENING PRAYER.

[By the Rev. Thomas Dale.]

Should some seraph wing his flight
From the realms of cloudless light,
Earth and ocean soaring over,
Where would he delight to hover?

Not o'er halls of regal pride;
Not o'er fields with carnage dyed,
Where, 'mid shouts of triumph breathing,
Fame the hero's brow is wreathing;

Not o'er cells of letter'd age,
Not o'er haunts of hoary sage;
Not where youthful poet stealing,
Wooes the muse's warm revealing;

Not o'er wood or shadowy vale
Where the lover tells his tale,
And the blush—love's fondest token—
Speaks what words had never spoken;

Not where music's silver sound
Wakes the dormant echoes round,
And with charms as pure as tender,
Holds the heart in pleas'd surrender.

O'er the calm, sequester'd spot,
O'er the lone and lowly cot,
Where its little hands enwreathing,
Childhood's guileless prayer is breathing;

While the gentle mother nigh,
Points her daughter's prayer on high,
To the God whose goodness gave her,
To the God whose love shall save her;

There, awhile the Son of Light
Would arrest his rapid flight;
Thence would bear, to Heaven ascending,
Prayers with heart-felt praises blending.

Gladly would he soar above,
With the sacrifice of love;
And, thro' Heaven's expanded portal,
Bear it to the throne immortal!

MISCELLANY.

Singular Residence of an English Farmer and his Wife on an uninhabited Island.

Extract of a letter from Calcutta, in the *Weekly Review*:—"The next circumstance that presents itself to my memory, was our touching at Tristan d'Acunha, apparently the largest and most fertile of a group of three islands which are situated between the of Good Hope and the coast of Brazil. Cape - 'cunha is about eight leagues in Tristan d'A- The shores of the other circumference. - angerous, that it is islands are so wild and u- except in the impossible to approach them, - Night- calmest weather. The one is calle- ingale island, and the other Inaccessible.— The north-east aspect of Tristan d'Acunha (the only navigable side of the Island) is very striking. At the foot of an almost perpendicular mountain, about 9000 feet high, and thickly covered with brushwood, is a fertile plain of considerable extent, that stretches along the shore. We had scarcely cast anchor, before two men in a small boat were seen hastening towards us. When arrived on board, they expressed the liveliest pleasure at our visit, as no ship had touched there for many months. They informed us that they were the only men residing on the Island, and that the wife of one of them was the only female inhabitant. The husband was an Englishman, and was at one period of his life a respectable and wealthy farmer in Yorkshire; but having been utterly ruined by a long train of misfortunes, he and his wife were persuaded by an old acquaintance, the captain of a merchant ship, to accompany him, passage free, to New Holland, and try their fortunes in that distant colony. The ship having occasion to touch at Tristan d'Acunha, the farmer and his wife were so charmed with its appearance, that they determined to remain on the Island, instead of proceeding on their voyage. After vainly urging them to the contrary, the captain liberally supplied them with a quantity of European seeds, two cows, a few sheep, and poultry, and such other provisions as his ship could afford. Being pressed for time, he soon bade them a melancholy farewell, and left them to their fate.

"There was not a human being on the island except themselves; but it was evident that persons had resided there some months before, as they found a decent hut ready for their reception, and several acres of land bore traces of recent cultivation. Our adventurers had been nearly a year on the Island, when a Dutch trader was compelled to touch there for a supply of fresh water, and one of the crew being persecuted by the captain, concealed himself on the Island until the departure of the vessel. He was kindly received by the Yorkshire farmer, and had remained with him to the period of our arrival. The Dutchman, however, was now weary of the life he led at Tristan d'Acunha, and entreated our captain to let him work his passage to Calcutta as a common sailor. No objection being made to his request, the man seemed as pleased as if he had escaped from a prison. He expressed, nevertheless, great regret at parting with his companions, to whom he was evidently much attached.—After presenting the farmer with a few amusing books, some woollen clothes, a barrel or two of gunpowder, and a supply of flour, rice, and biscuit, we accompanied him on shore, and were delighted with the air of comfort and prosperity around his little dwelling.—His wife, a good looking woman, very neatly dressed, met us at the door-way. In reply to our questions, they assured us, that as they had no children, and few relatives, they had not the slightest desire to return to England for some years; but when the infirmities of age came heavily upon them, they should gladly quit their solitary abode at the first opportunity, and spend the evening of existence in their native country. They were now, however, in the prime of life, and perfectly contented with their lot. With an honest pride they listened to our expressions of surprise at the flourishing condition of the land they had cultivated. The climate being remarkably temperate, and the soil light, they had brought to perfection a variety of fruits and vegetables, both tropical and European, which, perhaps, were never before seen mingled together on the same spot of earth. In their farm-yard they had the two cows before-mentioned, a considerable number of English pigs, sheep, and goats, with poultry enough, if necessary, to supply their table daily. They seldom, however, killed any of these, as wild boars, wild goats, and a species of black cock, abound on the island; while in the deep waters among the rocks there are fish of almost every description. The mountains are literally covered with sea hens, pecrels, albatrosses, and the various other feathered tribes which haunt the southern Atlantic. As seals are very plentiful, our Islanders had preserved a quantity of skins to barter for other goods, with any ship that might happen to touch at Tristan d'Acunha. Having supplied ourselves with water from a clear mountain spring, we bade farewell to this romantic little Island and its two interesting inhabitants."

SUFFERINGS OF THE GREEKS. Sophia Condulimo was the wife of an officer of distinction, who fell during the siege of Missolonghi. When the Turks entered the town, she was among the crowd which sought to escape the fury of the enemy by quitting the walls, accompanied by her son and daughter. They had not proceeded far, when the mother perceived a party of Turks coming towards them: horrified at the fate that was about to befall her daughter, a beautiful girl of sixteen, she turned to her son, who was armed, and told him to shoot his sister, lest she should become a victim of Mussulman brutality! The youth instantly obeyed the dreadful mandate, drew a pistol from his girdle, and lodged its contents, four large slugs, in his sister's head, when she fell to the ground, apparently a lifeless corpse. Thus relieved from a charge which the mother could not preserve, herself and son endeavored to take refuge in a cavern. Just as they were entering it a grape shot struck the boy in the leg, and he also fell. Scarcely had the mother succeeded in dragging him after her, when a piquet of Turkish cavalry came up; one of the party drawing forth a pistol, pointed it, at the temple of poor Sophia, who, suddenly rising up, looked sternly at the Turk and exclaimed, "Barbarian, do you not see that I am a woman?" This had thedesired effect, and both the mother and her son were spared to be conducted into slavery. The most extraordinary part of this story remains to be told. Being among the two hundred ransomed by the Continental G- k Committees, they were sent to this island and placed with the others. Judge of the mother's astonishment on finding that her imagined murdered daughter was among the number! To be brief, on perceiving she was a female, the Turks carried her back to Missolonghi, bound up her wounds, which had all the appearance of being mortal, but she recovered, and her story having attracted the attention of the ransoming agents, the interesting Cressula was rescued from bondage, and, what is more, thus singularly destined to be once more restored to the arms of her disconsolate parent.

Letters from Greece.

Dr. Howe's Sketch of the Greek Revolution.

Among all the nations who have furnished soldiers for the Greek armies, in their desperate and sanguinary struggle for liberty, none have so much reason to congratulate themselves for the character they have gained by it as the United States; for there is no country whose honor has been so well and scrupulously maintained amidst the trying scenes in that distant land. Multitudes of young men who have embarked in the Grecian cause from the different countries of Europe, have renounced it at different periods, disappointed in their hopes of rank, or overcome by the hardships and privations to which the armies were subject. Others, and those not a few, have deserted to the unhallowed service of Mahomet; while officers, distinguished in their profession, have chosen the pay and splendor of the Pacha of Egypt to all the feelings of humanity, and have done what they could to disgrace their native countries.

When the character and conduct of Americans in the service of Greece shall be better known than it has been by their countrymen, their claims to our approbation will be more fully realized and more adequately repaid. Modesty is the attendant of merit; and it is not for men like Howe and Miller and Jarvis to blazon abroad their own merits. So far from it, it is only by investigation and inquiry through other sources that we can get at the particulars of their labors and self-denial in favor of the Greeks. Dr. Howe, ever since he first arrived in that country in the year 1824, until he left it a few months ago, was a constant resident in Greece, and actively engaged in promoting the cause of humanity and national freedom. His character, science and industry, as we have been assured by one of our countrymen recently from Greece, would have secured him a very handsome income, if he would have continued in the regular practice of medicine in Napoli di Romania; but, with a degree of disinterestedness and philanthropy highly creditable to him, he was always ready to accompany Greek armies, wherever disease or wounds made his services more necessary, and this without exhibiting the mercenary spirit of other foreign practitioners at the capital. It was on these expeditions that he acquired much of the information that he proposes to publish; and the avails of his book must be almost his only pecuniary reward.—*N. Y. D. Adv.*

Turkish Prophecy. The following, extracted from a book of prophesies called Mahomedans, is held in veneration by the Turks: The Turkish Emperor shall conquer Rome, and make the Pope, Patriarch of Jerusalem: and he shall, some time after, profess the Mahomedan faith. Christ shall then come, and show the Christians their error in not having accepted the Alcoran, and instruct them that the dove which came down from heaven was not the Holy Ghost, but was Mahomet, who shall be again upon earth thirty years, and confirm the Alcoran by new miracles. After that time the power of the Turks shall decline, till they retire to the Desert of Arabia, and then there shall be an end of the world. Their overthrow shall be accomplished by a people from the North, called Camicks or yellow-haired sons. The ruin of Constantinople shall happen in one Sultan Mamomet's time, and then the Turks shall be reduced to so few in number that sixty Turkish women shall have but one husband among them.

Singular Circumstance.—The London Star mentions that when the Kent Indiaman was on fire in the Bay of Biscay, Col. Macgregor, of the 31st regiment, hastily wrote a memorandum of the circumstance, and threw it overboard in a well corked bottle, (previously to the fortunate rescue by the Cambria brig,) addressed to his father in Scotland. This officer now belongs to the 93d regiment stationed at Barbadoes, and while on a visit to the sea side of that Island, in October last, the identical bottle, with the paper in it, was washed ashore there, having, in 19 months, crossed the Atlantic in a South West direction.

What Addison knew, he could easily communicate. 'This,' says Steele, 'was particular with this writer, that, when he had taken his resolution, or made his plan for what he designed to write, he would walk about the room, and dictate it into language with as much freedom and ease as any one could write it down, and attend to the coherence and grammar of what he dictated.'—Pope, who can be less suspected of favoring Addison's memory, declares that he wrote very fluently, but was slow and scrupulous in correcting; that many of the Spectators were written very fast, and sent immediately for the press; and that it seemed to be for his advantage not to have time for much revisal.

MRS. HOWARD. The philanthropic Howard was blessed with a wife of singularly congenial disposition. On settling his accounts one year, he found a balance in his favor, and proposed to his wife to spend the money on a visit to the metropolis, for her gratification. "What a beautiful cottage for a poor family might be built with that money," was her benevolent reply. The hint was immediately taken, and the worthy couple enjoyed that greatest of all gratifications, the satisfaction of having done good for its own sake.

Home. The heart may seek to conceal itself from the outward world, but in the sanctuary of home it takes refuge from constraint, leaving its excellence or its depravity, its charms or its defects, to the observation of others. A multitude of little circumstances that we can neither foresee nor advert, daily make discoveries of our principles and actions to those that surround us, and happy is the individual whose conduct will always bear this microscope of home!

STANDARD SCHOOL BOOKS.

JAMES LORING, No. 132, Washington Street, publishes the following valuable School Books. School Committees and Teachers are invited to give them a careful examination.

Dr. Snow's First Principles of English Spelling and Reading, containing the words of the New-Testament, arranged in lessons adapted to the capacity of learners in Primary and Sabbath Schools. By Caleb H. Snow, M. D.

From the American Journal of Education for January, 1829.

"The most valuable part of this very full and accurate Spelling-Book, is, perhaps, the columns of proper names in which children find so much difficulty. While the sacred volume continues to be employed for school purposes, such books as the one before us, cannot but prove useful and acceptable to the teacher."

The above has been noticed also, in the Boston Literary Gazette, and in Zion's Herald.

The sixth edition of *Alden's Spelling Book*, volume first.

The tenth edition of *Alden's Spelling Book*, volume second.

The fifth edition of *Alden's Reader*. This is one of the best and most systematic collections of reading lessons now in use.

It is probable that not less than eighty thousand of the second volume have been sold. They have received the approbation of the Hon. William Hunter, Hon. William Baylies, Hon. Daniel Cobb, Rev. Dr. Messar, Rev. Dr. Chaplin, Hon. Tristam Burges, Rev. Mr. Wilson, and many other distinguished gentlemen.

The eighteenth edition of *Murray's Grammar*, abridged by a Teacher of Youth, in Boston. Price, $1 per dozen. This abridgement has attained an almost unprecedented popularity. It has outlived a multitude of other Grammars, and is considered as remarkably suited to the capacity of beginners.

The thirteenth edition of *Murray's Exercises*, without any variation from the English edition.

The seventh edition of *Blair's Catechism of Common Things in use*, necessary to be known at an early age. Together with a Catechism of the American Revolution. The most distinguished characters of that momentous period are particularly noticed. Also a Catechism of the History and Customs of Nations—and Arithmetical tables. Price $1 per dozen.

The fourth edition of *Mason on Self Knowledge*, with Questions adapted for Schools and Academies. Price 37 1-2 cts. in half binding. This is suitable for the first class in Sabbath Schools.

The third edition of *Watts on the Mind*, with Questions adapted for Schools and Academies.

Alger's Elements of Orthography, illustrating by easy examples, the powers of the Alphabet, and the rules for syllabification, spelling, &c.

Pope's Essay on Man. Price $1 per dozen, printed on beautiful small type.

March 15.

PROPOSALS

BY JAMES KAY, Jun. for publishing by subscription, 'Sermons on various Subjects, Doctrinal and practical," by the Rev. Robert Little, late Pastor of the Unitarian Church at Washington—for the benefit of his Widow and Children.

About one half of the sermons intended to be printed in this volume were prepared for publication by the late author himself; as well as a short sketch of his public life, which will be prefixed to the work. The other sermons will be selected by a friend of the deceased, who is equally anxious to preserve his reputation as a preacher, and to provide a fund for the partial support of his widow and children.

Those who have had an opportunity of being acquainted with the author's style of preaching need no motive to influence them in subscribing beyond the intrinsic merit of these compositions: others will have a sufficient inducement in the prospect of contributing to the support and comfort of his bereaved family.

CONDITIONS.

I. This volume will contain about 450 octavo pages, printed on paper of good quality.

II. It will be delivered to subscribers neatly bound in boards with cloth backs, at $3 per copy payable on delivery.

III. To those taking five copies a sixth will be given gratis, or a proportionate deduction made from the price of each copy.

IV. A list of the names of subscribers will be printed with the work

N. B. Gentlemen holding subscription papers are requested to return them to the publisher before the 10th of Feb. 1828, as the work will not be put to press until 500 copies are subscribed for.

☞ Subscriptions in Philadelphia received by Mr. R. H. Small, Mr. J Mortimer, and Mr. J. Dobson Booksellers, and by James Kay, Jun. corner of Race and Sixth Streets.

☞ Subscriptions received in Boston, at the Office of the Christian Register.

THE ADAMS FEMALE ACADEMY.

THIS Institution, situated in Derry, N. H., will hereafter be open for the reception of young Ladies during the whole year, under the instruction of Mr. CHARLES C. P. GALE, who will be aided by Miss LUCRETIA MORSE.

The Trustees have long been desirous of continuing this School longer than through the summer months, and they are happy to state that arrangements have been made to effect this important object.

The year will be divided into three terms, of thirteen weeks each; the first to commence on the last Wednesday in April. At the close of the first and second terms, will be vacations of two weeks each.

Three years will be necessary to complete the regular course of studies, but pupils may be admitted for a shorter period, or to advanced standing, on passing a satisfactory examination.

The regular course will comprise the following studies:—Reading, Writing, English Composition, Epistolary Writing, Ancient and Modern Geography, General History, Rhetoric, Grammar, Mental and Written Arithmetic, Algebra, Elements of Geometry, Chemistry, Natural Philosophy, History of the United States of America, Histories of Greece and Rome, Evidences of Christianity, the Bible with Maps, Natural Theology, Intellectual Philosophy, Astronomy and Logic.

During the course, familiar lectures will be given in Chemistry, Natural Philosophy, and Astronomy.

Great attention will be paid to the health and comfort of the Scholars, and particular regard will be had to their moral and religious improvement.

There will be two public examinations each year. The first will be on the last Tuesday in July, and the second on the second Tuesday in Nov. Testimonials will be given to those who complete the course prescribed.

The French and Latin Languages will be taught in the Seminary.

Books and Stationary can be procured near the Academy, at Boston prices.

Tuition: Six dollars a term, to be paid at entrance.

Board may be had in respectable families, from $1 50 to $1 - per week. JAMES THOM,

For the Executive Committee.

March 22. 3t

Whitman's Discourse on Regeneration.

JUST Published by BOWLES & DEARBORN, 72 Washington Street, A Discourse on Regeneration. By Bernard Whitman, of Waltham, Ms.

March 15.

THIS day Published by BOWLES & DEARBORN, 72 Washington Street, THE CHRISTIAN EXAMINER AND THEOLOGICAL REVIEW. Vol. V.—No. 1. For January and February, 1828.

CONTENTS.

MISCELLANY.—On the State of the Question between the Orthodox and Liberal Parties in this Country.

POETRY.—The Dying Child.

REVIEW.—ART. I.—The Christian Philosopher; or, the Connexion of Science and Philosophy with Religion; illustrated with Engravings. By THOMAS DICK, &c. &c.

ART. II.—A Commentary on the Epistle to the Hebrews. In two Volumes. By MOSES STUART, Associate Professor, &c.

ART. III.—The Remains of Nathaniel Appleton Haven. With a Memoir of his Life. By GEORGE TICKNOR.

NOTICES OF RECENT PUBLICATIONS.—Walker on the Exclusive System; Gilman on Unitarianism; Todd's, Johnson's, and Walker's Dictionary; Lamson on Confidence in Christ; Greenwood on the Peculiarities of Christianity; The Right of Universalists, &c.; Lowell on the Christian Name; Letters on Revivals; Damon's Sermon; Dr. Thayer's Sermon at Townsend; Ware's Address at Kennebunk; Whitman on Regeneration; White on Christian Liberty; The Recent Attempt; Campbell on Spreading the Gospel; Letter from a Gentleman, &c.; Reply to Do.; Review of Do.

INTELLIGENCE.—Correspondence of the Unit. Association; Unitarianism in Georgia; Marietta, Ohio; Progress of Liberal Opinions in Worcester County; Letter from the British and Foreign Unit. Assoc.; Unitarianism in Pennsylvania; Singular Revival; Orthodox Policy; New Church in Philadelphia; Works of Rammohun Roy; Unitarian Advocate; American Journal of Education; Kenrick's Exposition; Little's Sermons; Ordination at Littleton; Ordination at Northfield; Dedication in Boston; Dedication at Newton.

VIEW OF PUBLIC AFFAIRS.—Great Britain; France; Spain; Portugal; Russia; Turkey; Greece; South America; United States.

OBITUARY.—Mrs. Grace Webster.

March 15.

CAMBRIDGE SELECTION
OF HYMNS AND PSALMS.
NEW STEREOTYPE EDITION.

THOMAS WELLS has just published and for sale at his BOOKSTORE and SUFFOLK CIRCULATING LIBRARY, No. 92 Hanover-Street, Boston,

A Selection of HYMNS and PSALMS, for Social and Private Worship. Eighth Edition. Stereotyped at the Boston Foundry.

Also—on hand, at the Depository, as above, supplies of the previous Editions of the same work. Religious Societies and Individuals, in their respective orders, are requested to designate the particular editions which they may need, so as to preserve uniformity in the copies in use.

The Publisher does not deem it now necessary to enumerate the various merits of this selection of devotional Poetry, since in regard to so important and interesting a part of divine service as the Hymns of the Sanctuary, an inquiring spirit appears to be pervading a large portion of the Christian community, which probably will not rest satisfied without a careful examination, and eventual adoption of that which shall in the result appear to be deemed the best collection. This work has now arrived at the *eighth edition*, in less than that number of years; and about that number of thousand copies have been disposed of. Besides its use in minor associations, and family circles, it has been adopted into the public worship of nearly forty Religious Societies in New-England, including the University Church, and the new Third Congregational Church, Cambridge, and several of the Boston and Salem Churches. Fourteen Societies, new and old, have adopted it within the past year. Its happy classification, and arrangement of the Poetry and subjects, are said by Ministers to facilitate much the ready selection of appropriate hymns, on every occasion; and the Publisher respectfully invites new Societies and others to examine the work for themselves.

It is furnished on good common and superfine paper, and in such variety of bindings as may suit the taste of the respective applicants.

March 15.

TO PRINTERS.

THE establishment of the OLD-HAMPSHIRE POST is offered for sale. The Office consists of an Imperial Wells' Lever Press, large fonts of Double Pica, Pica, Long Primer and Brevier, with a suitable proportion of Job and Ornamental type.—The paper has at present about seven hundred subscribers, and a fair proportion of advertising patronage and Job work. Northampton is one of the most populous towns in the valley of the Connecticut, with prospects, arising from the plans of internal improvement now in progress or contemplation in the vicinity, of indefinite increase in population and business. There is another paper published in the town, which has a subscription list of nearly two thousand. A printer or editor, with a small capital, would find this an advantageous location for a well conducted paper, devoted to politics and general intelligence.

The establishment will be sold on liberal terms, and tranfer made by the first of May.

Northampton, March 4, 1828.

WANTED.

NO. 34, of Vol. VI. of the CHRISTIAN REGISTER is wanted at this Office. Those who do not keep regular files of papers, and have this number on hand, will confer a favor on the editor, by forwarding it by the mail. Dec. 29

CHRISTIAN REGISTER.

ALL communications, as well as letters of business, relating to the Christian Register may be addressed to DAVID REED, Boston.

TERMS. The Christian Register is printed every Saturday, at *Three Dollars* a year, payable in six months from the time of subscribing.

Those who pay at the office, or send their subscriptions free of expense to the publisher, within the first month of their year, will pay but *two dollars and fifty cents*, (the original advance price.)

Those who pay bills in advance to a collector, after the first month of their year, will pay *two dollars and seventy-five cents*.

Those who pay after the first six months, will pay *three dollars*.

Those who delay payment till the close of the year, will be charged with interest on the amount from the expiration of the first six months.

☞ No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

To those who obtain and become responsible for five subscribers, and send the money yearly in advance, as ix copy will continue to be sent gratis. s

☞ The following gentlemen are authorized to receive the payment of subscriptions for the Christian Register in their respective towns and vicinity.

Augusta, Geo.	Thomas S. Metcalf.
Brooklyn, Conn.	Rev. Samuel J. May.
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